Toward the

VINDICATION

of the

Second Commandment.

By

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Exod. 34. 14.

For the Lord whose name is Jealous, is a jealous God.

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Toward the vindication of the *Second Commandment.*

THE man that esteemed the commandments of God above *thousands of gold and silver*, is called in Scripture, The *man after Gods own heart*; and our Saviour telleth us, that whosoever observeth his Commandments, and teacheth men so, *the* Psal. 119. 72. 1. Sam. 13. 14. Matth. 5.

ſame ſhall be called great in the kingdome of heaven: Great cauſe therefore is there for the ſonnes of men to be infinitely in love with the Commandments of God; and to think no time ſo well ſpent as that which is beſtowed about doing ſome ſervice or other about thoſe Commandments: ſometime in opening & clearing their paſſages; ſometime in filling up their pits and valleys; ſometime in making plain their roughneſſe and ſtumbling-plots; ſome-

ſometime in delving through their cliffs and altitudes; ſometime in making bridges & paſſe-overs upon their bottomleſſe gulfs; ſometime by one means and ſometime another *preparing the wayes of the Lord, and making his paths ſtraight:* Isa. 40. 6. that ſo their proſpect becoming clear and thorough, and their grounds made firm and direct, the children of men may from all quarters be allured unto them; and leaving their own by-waies, walk together in them, to the glory and praiſe of

God, through Jeſus Chriſt our Lord.

The Commandment which I for my part have eſpecially obſerved, and done my diligence to ſee what comers and goers are likely to do any violence unto, is that which is accounted the Second. And becauſe none are more likely to make bold with that Commandment then they that are addicted unto Images, I thought it a good courſe for me toward my doing the better ſervice in the buſineſſe, to examine all kind of arguments which may

may any way be made in favour of Images; and ſuch of them as I ſhould find not ſufficiently to conclude (though they concluded never ſo little) to give notice of them unto the world. Thoſe of them, which in theſe my enſuing pains I purpoſe (more or leſſe) to except againſt, ſhall be theſe:

Argum. in favour of Images.

1. *That there is little hope for us in theſe times to prevail againſt Images, when as the learned writers in former times have ſo little prevailed againſt them.*

2. *That every child being*

Toward the vindication

able to perceive by them, that they have mouthes and ſpeak not, eyes and ſee not, &c. it can be but a frivolous (fantaſticall, iconoclaſticall, &c.) piece of work to make any buſineſſe about ſuch poore things.

3. *That now in the time of the Goſpel the Church of God is at more liberty for the uſe of Images then it was in the time of the Law.*

4. *That the preſent people of England are of better ſtrength and judgement then to worſhip Images, or to take any harm by them.*

5. *That*

5. *That if any amongſt us do ſometime a glance of honour unto Images, ſo it be but a Civil honour and not the Divine* (dulia *and not* latria) *no juſt exception can be taken thereat.*

6. *That Images are profitable for many good and holy uſes.*

7. *That they be ſpeciall good to give inſtruction.*

8. *That they be no leſſe effectuall toward the quickning of devotion.*

Whereunto we anſwer in order.

To the firſt, which pleadeth *how little hope there is for us in theſe times* The 1. Argument anſwered.

I. *to prevail againſt the ſtrong holds of Images*; we anſwer, Firſt, That not onely a hope to prevail, but alſo an apprehenſion of duty is a fair (if not the better) motive unto the attempting of buſineſſe: it being no diſpenſation unto the dog to give over his barking becauſe the theef will not be gone, but rather it lying upon him to double his barking ſo much the more; and the Lord appointing his Prophets to ſpeak his words unto the people, whether they wil heare them or not. Second-

Ezek. 2. 5, 7.

condly, conſidering how the light fallings of weak water (*Gutta cavat lapidem*, &c.) do in time make hollow the hardeſt flint; it is not a thing to be deſpaired of, but that our weak diſtillations, if we can rightly level them upon the faces of theſe Images, which the overflowings of others have already ſo well waſhed upon, may pit and fret into them a greater defacement then hitherto hath befallen them; the latter droppings alwayes making the firſt dint in the flint, though never a whit more I.

I. more piercing then thoſe that fell before. Thirdly, one good effect we are ſure ſhall follow upon our pains, whether it be by writing or ſpeaking (yea, though it be but babbling or ſcribbling) and that is this; That in the mean time Falſhood ſhall not be able to preſcribe any peaceable poſſeſſion againſt the Truth, as long as any amongſt us ſhall though with never ſo ſtammering a tongue but babble, or never ſo ragged a quill but ſcribble againſt the ſame. Yea, the perverſe world it ſelf

ſhall

ſhall reap ſome benefit by our ſuch babbling and ſcribbling; there being good hope for them, that the Lord will not come himſelf in perſon to vindicate the Truth (which when he doeth, fire and brimſtone muſt follow) as long as he ſhall obſerve any of the ſonnes of men fighting for it, and that we have not utterly forſaken the field. And as for us, the *puſillus grex*, and ſorie company of theſe babblers and ſcribblers (for ſo the induſtrious contenders for the Truth uſe to be termed;) be- I.

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I. beſide the reward which the God of truth hath laid
Matth. 13. 46. up for thoſe *that ſell all they have* toward the purchaſing of this *pearl*, we ſhall alſo in this vale of miſery reap many a ſweet contentment: And while we are muddling in the mines of this hidden Truth, and working for it through the hardeſt rocks, we ſhall meet with many a living ſpring wherewith to refreſh our thirſtie ſouls, and many a clear fountain wherein we may bathe and revive our tired ſpirits: and all the way along as we go by

by the ſilver ſtreamings, pleaſant paſſages, delicate windings, turnings and returnings of this cryſtall and celeſtiall Truth, we ſhall every foot be entertained with moſt admirable varieties of ſparkling and ſpangling and moſt unſatiating contemplations. II.

The ſecond allegation toward the favouring and bearing with Images, is this; *That every child being able to diſcern how ſuch kind of things have mouthes and ſpeak not, eyes and ſee not,* &c. *it can be but a frivolous piece of work* The 2. Argument anſwered.

to

II. *to make any buſineſſe about ſuch poore things.* Whereunto we anſwer: If the Lord our God be a jealous God, and withall eſpecially jealous againſt Images; what mortall man ſhall once dare to term it a frivolous piece of work to be never ſo cautelous againſt Images? For can we be too cautelous, or too timorous, how we provoke the jealouſie of the moſt terrible God? Now, that the Lord ſo is, namely, both a jealous God, and alſo eſpecially jealous againſt Images; many con-

conſiderations have offered themſelves to make it good: and we fear we ſhall offend the Lord, unleſſe we admoniſh the ſonnes of men thereof. II.

Touching therefore the firſt of them, namely, That the Lord is a jealous God; it is no more then the Scripture every where ſuppoſeth: And the Prophet Eſay, when he ſaith that *he putteth on Iealouſie like a cloke*, giveth us fairly to think, not onely that the Lord is a jealous God, but alſo that he will be known and plainly profeſſe himſelf *Iſa. 59. 17*

II. ſelf ſo to be: the cloke of a man being his moſt outward garment, and which doth, livery-wiſe, beſt make a man known from other men. Yea, Moſes goeth further, and [redacted] keth it no leſſe t[redacted] of the names of [redacted] be a Jealous [redacted]

Exod. 34. 14. thus he ſaith, *whoſe name is [redacted] a jealous God.* [redacted] alſo, finally, good [redacted] may be given: For what more fit to make the name of a thing then that which is ſufficient to diſtinguiſh the thing from all other things of the ſame

ſame kind? And doth not the name of *The Jealous God*, ſufficiently diſtinguiſh the true God from all other gods whatſoever? For as for other gods, ſo farre were they [illegible]ayes from being jealous gods, as that though [illegible] lovers went to ne[illegible] many beſide them[illegible], yet to them it was [illegible]ne; whenſoever they returned unto them, and brought their gifts with them, like common whores they received them without more ado: Whereas the true God was alwayes ſo far from ad- II.

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II. admitting any partners with him in his love, as that when at any time his people went unto any other god beſide himſelf, he did moſt ſeverely puniſh them; and (as Joſhua *Joſh.24. 20.* at firſt gave them warning) after he had done thē never ſo much good, he would do them as much harm. True indeed; ſtrange it may ſeem, that *Iſa.40.17.* he in whoſe eyes all the nations of the earth are as nothing, ſhould once vouchſafe to look upon the ſonnes of men; much more, that he ſhould love them, and that with the high-

higheſt degree of love, the love of Jealouſie: notwithſtanding, whatſoever the cauſe be; whether it be becauſe he would amaze the ſonnes of men with the immenſitie of his love, or whether it be to make them the more watchfull over every thing that offereth to get into their love; whatſoever the cauſe be, ſo it is his pleaſure, & ſo he hath determined, even with no leſſe love then the love of Jealouſie to embrace the ſonnes of men. II.

But now concerning our ſecond ſuppoſe, name-

II. namely, That the Lord is so especially jealous against Images: that we grant may well seem something strange, especially considering what a world of creatures there are which both have Images as well as these (whatsoever the eye seeeth being an Image) and also such kind of Images as may farre better ravish the beholders then these counterfeits possibly can: Notwithstanding, first, thus much we are sure of, That none of the Commandments are grounded upon his Jealousie but one-

onely that which is a- II.
gainſt Images; Thou ſhalt not make any kind of Images, &c. — *For I the Lord thy God am a Jealous God.* Secondly, all the falſe gods that ever were, what were they elſe (ordinarily) but Images? Thirdly, not onely the Images of honourable creatures (as of Saints, Princes, Parents, &c.) and of profitable creatures (as Kine, Oxen, Sheep, Horſes, Fowls, &c.) but alſo of terrible and hatefull creatures (as Lions, Dragons, Serpents, &c.) and even of noy-

II. noyſome, common, and vile creatures (as Mice, Rats, Cats, Dogges, Worms, &c.) have been made gods of: Which may the more plainly convince, that not onely the thing ſignified by the Image, but alſo the Image it ſelf was the thing ſo deified and regarded. For though it be never ſo manifeſt that ſuch kind of things have mouthes and ſpeak not, eyes and ſee not, &c. yet ſuch (who knoweth not?) is the perverſeneſſe of man, as that if he once ſetteth on it, he will maintain, that not

not onely the thing that hath eyes and ſeeth not, &c. but alſo the thing which neither ſeeth, nor hath eyes, nor any ſimilitude of eyes, is notwithſtanding a god: witneſſe not onely thoſe old heathen, which made a plain ſtone their god, and which alſo they called *Matrem Deûm*, the Mother-god; but alſo the diſciples of Trent at this very day, which maintain that to be the very true God, which hath the perfect ſimilitude (at leaſt the ſimilitude) of a cake of bread. For though all

II.

Liv. dec. 3. lib. 9.

II. their wits and ſenſes do never ſo ſtrongly reclaim againſt ſuch monſtrous poſitions; yet if they once ſet on it, they will be ſo far from relenting thereupon, as that they will rather double their reſiſtance ſo much the more, and make that a principall argument that it muſt be ſo, becauſe their common ſenſe ſaith it cannot be ſo: Even juſt as they which Auſtine ſpeaketh of, *qui in illo figmento numen ineſſe credebant, quia vitalem in eo motum non videbant*; which kind of argument none but ſuch as

Auguſt. in Pſal. 113.

as had resolved to be wilfully mad would ever make. Fourthly, we find the Scripture farre more frequent in forbidding the making gods of Images & worshipping them, then in making gods of any other kind of things and worshipping them: And yet the making gods of other things is as much forbidden as the making gods of Images; even in that first Commandment, *Thou shalt have none other gods but me.* A fifth reason why the Jealousie of God may so especially set it self against Images, II.

II. may be this: Becauſe no kind of falſe god is ſo fit for the purpoſes of falſe-prieſthood as an Image-god is; namely, becauſe ſuch a kind of god may both be moſt eaſily contained in their temples, under their locks and keyes, and ſhall put them to little or no charge, either to guard them (for they are not worth the ſtealing away) or to find them daily meat and drink (for there is no life in them) they having alſo many concavities and cells fit for wire-drawings, jugglings, and ſuch mira-

miraculous feats; and finally, being apt to be continued in their full glitterings and beauties, and to make as fair a ſhew when they are rotten as when they were firſt made. Sixthly, there is no kind of falſe god which doth beget the mind of man with a more groſſe opinion of God and religion then an Image-god: And that may be a ſpeciall cauſe why the true God doth take ſuch indignation againſt Images. For when ſuch kind of things are eſteemed for gods as have eyes II.

II. and ſee not, mouthes and ſpeak not, &c. the beholders are given to think, that either there is not any true God at all; or if there be any, that he is ſome poore, brute, ſenſeleſſe thing, and ſuch as can do little good or harm: And thus much alſo a mere naturall man, Varro, could obſerve, when he ſaid, that *the firſt ſetters forth of gods by Images, did not onely increaſe errour, but alſo take away all fear of religion*: whereof Auſtine giveth this fair reaſon, *Quia facilè dii poſſunt in ſtoliditate ſimula-*

Auguſt. De Civ. Dei, 4. 31.

ſimulacrorum contemni, II.
i.e. Becauſe the ſtoliditie of Images made men think accordingly of their gods. Moreover, there is no kind of falſe god ſo hard to be diſpoſſeſſed and caſt out of the heart of man as theſe Image-gods. For whereas all men are at the firſt in the ſtate of childhood and ignorance, and children and ignorant perſons are moſt eaſily taken up with theſe Image-gods: it ſo cometh to paſſe, that they take up the firſt and deepeſt rooms in the hearts of men; and ſo muſt needs

II. be moſt hard to remove and caſt up again. Again, there is no kind of falſe god that doth more ſtrongly reſiſt the entertainment of the true God then theſe Image-gods: which may well be another ſpeciall cauſe of the true Gods indignation againſt them. For the true God being altogether inviſible, and taking up his manſion onely in the heart; and theſe Image-gods being nothing but viſible, and having no abidance but in the outward eye; it muſt needs be, that ſuch as have once been

been taken up with them, will very hardly be brought to brook and put confidence in the invisible God. And though at length they be brought to acknowledge that the true God is altogether invisible; yet will it be a hard matter for them to put up a prayer unto that invisible God, but these old wonted Images will obstruct and infect the same: It being a good reason which Austine giveth, why the Heathens did rather direct their prayers unto the Images of the Sunne or Sea, then II.

II. unto the reall Sunne or Sea it ſelf; becauſe (ſaith he) they might think it more likely that the things which carry the ſimilitudes of men (as thoſe Images of the Sunne and Sea, called *Phœbus* and *Neptunus*, did) ſhould heare their prayers, then ſuch kind of things as had no ſimilitude, but either of an orb, as the Sunne hath; or of a wavie and undeterminate nature, as the Sea hath. Finally, when men will not ſtick to give incredible ſumms of money for Images, as ſometime twenty talents of

Auguſt. in Pſal. 113.

Plin hiſt. Nat. 35. 10.

of gold, ſometime thirty, forty, ſixty, eighty, and an hundred for an Image; hath not the Lord great reaſon to be Jealous of Images? For what more likely to become an Idol, then that which men eſteem at an unreaſonable rate; and that alſo notwithſtanding the Lord hath pronounced of it, that it is profitable for nothing? But to conclude; (for it would be an endleſſe piece of work to heap up all the probabilities that offer themſelves for this purpoſe:) That which one of the Fa- II. *Iſa.* 44. 10.

II. Fathers affirmed of his times, when he ſaith, *Tanta homines imaginum cupiditas tenet, ut jam viliora ducantur illa quæ vera ſunt*, i.e. So greatly are men enamoured upon Images, as that now-adayes the more true and reall things are, the more vile and baſe they are eſteemed: what age hath not found it true in their particular times? As if the ſonnes of men had a deſire to compare with their Maker, and to find more excellencie in their own works then in his. Surely (may we not ſay?) the

Lactant. 2.7.

the true and reall ſervants and Saints of God were not more eſteemed and reſpected when they lived, then their Images have been: And no doubt it will eaſily be granted, that when poore Lazarus himſelf would not be ſuffered to peep in at the doores, the picture of Lazarus ſhall be advanced in the parlour. Laſt of all; Not onely the Heathens in their times, but alſo the very people of God in their times, have they not continually doted upon and runne a whoring after Images? Yea, and that II.

II. that alſo as well in the time of the Goſpel as in the time of the Law? For what elſe meant thoſe tumults, wars, and bloudſheds in the time of the Eaſtern Empire, about the ſetting up and pulling down of Images? as our Homily at large declareth. And even in theſe laſt times (at leaſt as farre as the bounds of Rome extend) hath extremitie of zeal been wanting unto the cauſe of Images? For, *We muſt adore*, ſaith one of their Doctours, *not onely before an Image, but alſo the Image it ſelf.*

Tom. 2. hom. 2. part. 2.

Naclantus, in Rom. 1. cited more largely in the Homily, Tom. 2. hom. 2. p. 3.

And

And another of them thus; *The ſame honour which is due to the Trinity, do I attribute unto an Image; and whoſo doth not likewiſe, him I accurſe.* And their moſt claſſicall Doctour thus; *The Images of Chriſt and the Saints are to be reverenced, not onely as they are ſamples, but alſo* per ſe propriè, *properly & by themſelves; even ſo farre as that the veneration may ſettle and determine it ſelf upon the Image,* & non ſolùm ut vicem gerat exemplaris. And whoever among the Heathen did more thorough-

II. *Conſtantius, in lib. Carol. Magn.*

Bellarm. De imag. Sanct. lib. 2. cap. 21.

II. thoroughly rivet and imp the ſoul of man into an Image, toward the making it moſt perfect in Idolatry? But enough no doubt hath been ſaid to make it probable (and more then probable we are loth to make it) that the Jealouſie of God is more ſtrongly ſet againſt Images then againſt any inveiglement which the ſoul of man is apt to be beguiled withall whatſoever. And therefore to judge us frivolous (idle, preciſe, fantaſticall, iconoclaſticall, &c.) for being cautelous againſt Images,

mages, or for our reſolving to admit of no reaſons in their behalf but ſuch onely as ſhall be ſubſtantiall and demonſtrative, is a judgement (we are perſwaded) that pleaſeth not God: And therefore we will proceed and perſiſt in our intention, and not give over till we have acquainted the world with our exceptions againſt the reſt of the allegations. III.

The next whereof is this; *That now in the time of the Goſpel the Church of God is at more liberty for the uſe of Images then it was* The 3. Argument anſwered.

III. *was in the time of the Law.* Whereunto we anſwer, Firſt, That the time of the Law being the ſpeciall time for types, ſhadows, figures, and ſimilitudes, which all were a kind of Images; the argument ſhould rather follow on the contrary, and conclude, That Image[illegible] do rather loſe then [illegible] any liberty by ver[illegible] that Laws exſp[illegible] For it being the d[illegible] nation of God to[illegible] his Church into a [illegible] minority and a ſtat[illegible] maturity, and the ſtate of minority being that which

which was under the discipline of Moſes Law; the Lord did think it good to ſet forth that ſtate of minority in ſuch kind of attires and habiliments as might beſt agree and ſuit with the fanſie of minority; which when the time of gravity & maturity ſhould come, [illegible] hereupon be put [illegible] aſide; even no [illegible] then as the [illegible] our trees fall [illegible] the putting [illegible] the fruit. Se- [illegible] when the time of [illegible] old Law began firſt to exſpire, we do not find that III.

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which was under the discipline of Moſes Law; the Lord did think it good to ſet forth that ſtate of minority in ſuch kind of attires and habiliments as might beſt agree and ſuit with the fanſie of minority; which when the time of gravity & maturity ſhould come, ſhould thereupon be put off and laid aſide; even no otherwiſe then as the blooms of our trees fall away upon the putting forth of the fruit. Secondly, when the time of the old Law began firſt to exſpire, we do not find III.

that

III. that the primitive Church did take any more liberty for the use of Images then it did before; or that Idolatry was esteemed a lesse sinne then it was before, but rather a greater; S. John pronouncing a more terrible punishment against it (even *the lake that burneth with fire and brimstone*) then the old Law in so expresse terms ever did; and calling even upon *babes* to beware of *Idoles*; & terming it *a doctrine of Balaam*, to teach liberty of *eating meat that was* (though but) *sacrificed unto*

Rev. 21. 8.

1. *Joh.* 5. 21.

Rev. 2. 14.

unto *Idoles*: which also the Apostles charged the Gentiles (for their first lesson) to abstain from. *Acts* 15. 20, 29.

III.

Thirdly, for many generations together immediately following the Apostles times, the Church of God (as our Homilie at large declareth) would not endure so much as the sight of Images in places where Gods name used to be called upon. *Tom.* 2. *hom.* 2. *p.* 2.

Fourthly, the sounder part of the catholick Church have alwayes esteemed the Decalogue to be of eternall force, and to be rooted in the Law of-

III. of Creation, before any positive or Mosaicall legislation was: as also Gods punishing Idolatry in the old Canaanites which lived before the time of Moses Law, and his promise to a thousand generations (the tenth part of which time the Law of Moses was not in force) may import. Finally, the Church of England at this day continually publisheth a Law against the worshipping of Images; and in her Commination pronounceth the first and last curse against them that

so

so do. We will therefore without more ado esteem them at too weak a passe, and not worthy any further to be contested against, which for the succouring of Images find themselves driven to plead the abrogation of Moses Law. IV.

The fourth allegation is this; *That the present people of England are of better strength and judgement then to worship Images, or to take any harm from such kind of things.* Whereunto we answer, First, That so also ignorance and dulnesse of con- The 4. Argument answered.

IV. conceit are farre enough off from worſhipping Images, or taking any harm by them; witneſſe the bruit beaſts: it requiring oftentimes a good degree of underſtanding, to be ſo much as capable of ſome kind of deceit. Yea, profaneneſſe and irreligion will alſo neglect, deride, and ſpoil Images as much as this ſtrength and judgement; witneſſe Dionyſius, Rabſhakeh, Nero, and thoſe like Atheiſts. For as when profane perſons heare one another ſwear by the bloud and wounds of God,

God, and are not moved thereat; the cauſe why they are not moved, is not any ſtrength of religion, but onely their ſympathizing with one another in profaneneſſe and irreligion: So likewiſe if any proceed not ſo farre as to do reverence unto ſuch kind of Images as repreſent the wounds and paſſions of God, there is no neceſſity to think thē ſo ſpecially ſtrong in religion; it being no more then incredulity alſo and irreligion may withhold them from. Secondly, as ignorance, profaneneſſe IV.

IV. and irreligion, ſo alſo carnall policie and affectation will make a ſhew of this kind of ſtrength: witneſſe thoſe Manichees in the time of Auguſtine, which out of this carnall policie, to winne the Pagans unto their ſide againſt the ſound Chriſtians, *ſimulabant ſe favere ſimulacris*, and made a ſhew as if they could wel enough endure Images: As alſo witneſſe thoſe Corinthians in the time of Paul, which out of an affectation to be thought ſtrong men, would needs make nothing of it to be pre-

Contra Adimant. cap. 13.

1. Cor. 8.

preſent at thoſe Idole-feſtivals. Thirdly, admit it were out of ſome degree of ſound ſtrength indeed, that our people at this day are ſo farre from worſhipping Images; yet muſt this ſtrength needs be generall? Shall we ſuppoſe that there are not any weak ones or little ones amongſt us? Or ſhall the weakeſt of our times be ſuppoſed wiſer and ſtronger then the wiſeſt or ſtrongeſt in former times? Thoſe ancient Chaldeans, Egyptians, Perſians, Grecians, & Romanes, from whom IV.

IV. we have received our principall arts and ſciences; yea, the very people of God, unto their wiſeſt Solomon; yea, at this preſent day, the Papiſts (whoſe abilities in all kind of faculties, arts and ſciences, languages, antiquities, ſubtilties and policies, who doth not acknowledge?) have not all theſe fallen by Images? And muſt all theſe, for ſtrength of brain and ripeneſſe of judgement, needs come ſhort of our little ones and very vulgar? For what though the truth be never ſo abun-

bundantly preached amongſt us? is every child as ready to heare a preacher as to gape and gaze at a picture? Admit alſo that preachers ſhould at all times ſo abound, and withall find ſo little to do, as to never leave calling upon men to beware of thoſe blocks which they wittingly caſt in their own way. Fourthly, the Scripture (we know) judgeth covetouſneſſe to be a worſhipping of Images; and the mere coveting of Images is a kind of covetouſneſſe no doubt: And are there IV. *Col.3.5.*

IV. none amongſt us which are culpable of that kind of covetouſneſſe? Fifthly, admit that none of our people be obſerved to do any perceivable worſhip unto Images: no more doth the covetous man do any perceivable worſhip unto his money, but uſeth it as familiarly as any thing in his houſe; and yet the Scripture maketh him an Idolater. Finally, if none of our people may be ſuppoſed to be ſo fooliſh or ſo weak as to worſhip Images, why do our Laws ſo peremptorily and continually forbid them

Epheſ.5.5.

them ſo to do: *Thou ſhalt not bowe down to them, nor worſhip them*, ſaith our Law; and, *Lord, incline our hearts to keep this Law*, anſwereth the people: and yet none of our people muſt be ſuppoſed ſo fooliſh as to break ſuch a Law! Surely, ſuperfluous muſt the Law needs be, and moſt frivolous the Suffrage of the people; or moſt preſumptuous the Suppoſe. We conclude therefore, that as the Suppoſe is not eaſie to be granted, That our people are ſo farre from worſhipping Ima- IV.

V. ges; ſo alſo were it granted, it would not thereupon follow, that therefore our people are of ſuch ſpeciall ſtrength and judgement: it being no more then ignorance, profaneneſſe and irreligion, carnall policie and affectation have brought men unto.

The 5. Argument anſwered.

The next allegation is this; *That admit ſometime ſome of our people do let fall ſome glance of honour unto an Image; yet if it be but a Civil kind of honour and not the Divine* (dulia *and not* latria) *no juſt exception can be taken there-*

at.

at. Againſt which poſition we thus demonſtrate; V.

That which is properly due to the Creatour may not be given to any kind of creature (much leſſe unto the Image of any creature) but onely by vertue of the Creatours expreſſe appointment;

But all kind of honour, glory and praiſe, of what degree or kind ſoever, is due onely to the Creatour;

Therefore no kind of honour, glory or praiſe, of what degree or kind ſoever, may be given un-

V. to any kind of creature (much leſſe unto the Image of any kind of creature) but onely by vertue of the Creatours expreſſe appointment:

But never did the Creatour appoint any jote, or ſcrat, or ſcruple of honour to be done unto Images;

Therefore muſt not any the leaſt jote, or ſcrat, or ſcruple of honour be done unto them.

Touching the firſt ground of this our demõſtration, namely, That the Lords proper due muſt not be diſpoſed of but

but by vertue of his own expresse appointment; It is no more then the Law of the whole world doth acknowledge; no man upon earth esteeming himself an owner of that which any besides himself hath power to dispose of: And therefore we shall not need to make any more words toward the stablishing of this ground, which the freehold of the whole world is grounded upon. V.

Likewise also our second ground, namely, That all honour, glory and praise is due onely unto

V. unto the Lord; is as clear a principle, and needeth no more words to eſtabliſh it: the Scripture every-where ringing it in our eares, that unto him all honour, glory and praiſe is onely due; and the condition of his honour of neceſſitie inforcing as much: For the honour of God cannot be infinite (as of neceſſitie it muſt be) if any jote or ſcrat or ſcruple of any kind of honour could be found not to belong unto him. Notwithſtanding, becauſe we find in the Scripture how the Lord ap-

appointeth us to give honour unto men; as namely, unto Parents, Masters, Kings, Governours, &c. whereby it may be imagined, that perhaps the Lord hath dispossessed himself of some kinds and portions of honour: as also, for that it may be thought that some kinds of honour are too little, or common, or base to be presented unto the Lord; and that therefore the sonnes of men are at liberty to dispose of those kinds of honour as themselves think good, and so (finally) to their Ima- V.

V. Images as they list: we therefore purpose to stay a little longer upon this point; namely, untill we have declared, That neither Gods appointing us to give any kinds of honour unto men, is of force to dispossesse himself thereof; nor again, that the littlenesse or smalnesse or commonnesse of any kind of honour may be of force to exempt the same from belonging unto the Lord.

Touching then the first of these, namely, That the Lords appointing us to do any kinds of honour unto

unto men, is not of force to diſpoſſeſſe himſelf thereof, we prove; Becauſe the reſt of his gifts which he daily giveth unto men, as wiſdome, riches, power, authority, &c. do not thereupon ceaſe to belong unto the Lord, but do ſtill remain in his dominion and property nevertheleſſe; even as the ſeed which the husbandman ſprinkleth in his field, doth nevertheleſſe belong unto the husbandman. For as thoſe gifts of wiſdome, ſtrēgth, riches, &c. ſo alſo the gifts and portions of honour V.

V. nour which God beſtoweth upon men, both may be and alſo muſt be improved unto the Lords finall honour and advantage: That being (no doubt) the reaſon why our Saviour appointeth us to give unto Ceſar the things that are Ceſars; Becauſe unleſſe our Ceſars and Governours be ſtocked & furniſhed with ſuch portions of honour, authority, &c. they ſhall not be able to bring up whole kingdomes, cities, towns, and families unto the Lords finall honour, as their office is to do.

Second-

Secondly, if it had been the intent of the Lord, to part finally with thoſe kinds of honour which he appointeth us to give unto men; it had been neceſſary that thoſe kinds of honour ſhould have been ſpecified and laid out and ſevered from thoſe kinds which were to be reſerved onely unto the Lord: for elſe the ſonnes of men might hap in their mutuall honouring one of another, to go beyond their bounds, and make bold with the Lords peculiar honour: But as we no-where find V.

any

V. any ſuch ſpecification or partition; ſo alſo we may every-where find, how thoſe kinds of honour which are moſt likely to be proper unto God, as *might, majeſty* and *dominion, fear and trembling, ſingleneſſe of heart*, &c. are notwithſtanding allowed to be given unto men: As on the other ſide, thoſe kinds of honour which may be thought of a more common and inferiour nature, as *obedience, love, ſubjection, thankfulneſſe*, &c. are notwithſtanding uſually called for to be performed unto God.

God. Thirdly, if thoſe kinds of honour which God alloweth us to perform unto men ſhould thereupon ceaſe to belong unto the Lord, by that means neither the honour of the eye, the tongue, the knee, yea nor of the heart, nor of the ſingleneſſe of the heart ſhould belong unto the Lord; becauſe with all theſe we honour men. We conclude therefore, That the Lords appointing us to give any kinds or portions of honour unto men (whether Kings, Parents, Maſters, &c.) V.

muſt

V. muſt not be of force to make us think that thoſe kinds of honour do thereupon ceaſe to belong unto the Lord.

And that the commonneſſe of any kind of honour is not of force to abaſe it or diſmiſſe it from being preſentable unto the Lord, even no more then the commonneſſe of coin doth make the coin the leſſe preſentable unto the king, it will eaſily be granted. For as our receiving the Sacrament with that mouth wherewith we receive common meat, is no diſ-

honour

honour unto the Sacrament; we having Gods ordinance ſo to do: ſo likewiſe our honouring God with thoſe kinds of honour wherewith we honour men, needeth not to be feared as any diſhonour unto God; we having the ordinance of God to warrant us ſo to do. But rather, as the money which we pay unto our creditours aſſignees both may be and alſo muſt be as good money (for the quantity of it) as that which we pay unto the creditour himſelf: So likewiſe the honour wch we V.

V. we perform unto Gods assignees (as Parents, Princes, Masters, &c. are) both may be and also must be (for the quantity of it) as good and sound as that which we perform unto God himself.

Finally, that neither the littlenesse (no more then the commonnesse) of any kind of honour may be of force to dismisse it from presenting it self unto the Lord, it is as easie (and no lesse materiall) to declare. For, first, if the littlenesse of any kind of honour might be of force to put it by

from

from being presented unto the Lord; it would thereupon follow, that no honour at all should be presented unto the Lord from the sonnes of men. For all the nations of men (the Scripture saith) are not onely mean and little, but also *as nothing*, yea, *lesse then nothing* in his eyes. Secondly, the Lord every-where professeth himself the Maker and Creatour of all things; and so strictly standeth upon his prerogative therein, as that (when time was) he would not suffer the poo- V.

Isa. 40. 17.

rest

V. rest kind of creatures that
Exod. 8. 17, 18, 19. are (even lice) to own their production from any finger but his own. Thirdly, the least degree of humane honour (whereof onely our question is) doth it not of necessitie contein the honour of the heart? it being scarce worthy the name of an honest action, much lesse of an honourable action, which proceedeth not from the motion of the heart. But the heart we know, though it goeth alone, and is not accompanied with either knee, or tongue, or eye, or

or any bodily parts (for V.
these are oftentimes fast bound by sickneſſe, impriſonments, or neceſſary callings) yet is it allowed to have acceſſe unto the Lord, and to preſent him with ſuch ſighs, and grones, and ejaculations, and thanks, as it thinketh good. Fourthly, (that no ſacrilegious diſpoſition may take up this trick of robbing the Lord, by excuſing the neglect of it by the littleneſſe or pooreneſſe of it) the Lord himſelf hath ſaid it and ſworn it, that *unto him every knee ſhould bowe*: Which *Iſa.45.23.*

V. also the Apostle extend-
Phil.2.10. ing to the knees of *things in heaven, and things on earth, and things* creeping *under the earth*; he giveth us fairly and plainly to know, that the least ability in the nature of man not onely may but also must find a knee to bend unto him; our least muscles and knuckles, inclinations and dispositions, having more composition then the nature of angels, and more understanding then the nature of worms and creeping things have.
Matth.10. 30. Yea, *the very hairs of your head are all numbred*, saith our

our Saviour: And therefore if the Lord keepeth a reckoning of our hairs, ſhall we think he will neglect the excellencies and honours of our ſubſtantiall abilities? the leaſt lifting up of the eye, or the leaſt motion of the lip, being able to do God more honour then multitudes of our hairs, who knoweth not? It is true indeed, the Lord ſometime rejecteth ſome kinds of honour, as the honour of the Lips, the Tongue, the Eyes, &c. but it is not becauſe they be ſmall and little, but becauſe they V.

V. that offer them are falſe and double, and think with their lip-labour to be quit of the Lord, and ſo to keep their hearts and ſubſtantial parts to themſelves: Even like unto deceitfull debtours, which with the tendring a ſmall ſumme of money intend to defeat their creditours of the main. For elſe, as the peny being as good ſilver as the pound, and having the Kings ſtamp as well as the pound, may not be rejected from bearing a part in the Kings tribute no more then the pound: So the Tongue,

and

and the Lips, and never ſo outward abilities, being the workmanſhip of God no leſſe then the parts moſt inward and ſupreme, may not be debarred from tendering their offices and ſervices unto the Lord, no more then the parts never ſo able and ſupreme: the withholding the leaſt of them being of force to make our greateſt honours imperfect (as the want of a farthing may hinder the clearing of the debt;) and their acceſſe being of force to make the greateſt honours the V.

V. greater; as the leaſt digit is of force to give an augmentatiõ to the greateſt number. We conclude therefore, That as the Lords appointing us to perform divers kinds of honour unto ſundry ſorts of men, is not of force to diſpoſſeſſe himſelf of thoſe honours; ſo alſo neither is the commonneſſe or littleneſſe of any kind of honour, of any force to exempt or diſmiſſe the ſame from belonging unto the Lord. And ſo the firſt ground of our Demonſtration is moſt certain and manifeſt,

feſt, namely, That all kind of honour, glory and praiſe, of what degree or kind ſoever, is wholly and perpetually due onely unto the Lord; and conſequently, That no degree or kind of honour whatſoever may be given to any kind of creature (much leſſe to the Image of any kind of creature) but onely by vertue of the Lords expreſſe and ſpeciall appointment; even no more then a creditours money may be payed unto any but ſuch as the creditour hath aſſigned to receive it. V.

V. Now, that the Lord never assigned nor appointed any kind of honour to be done unto Images, we must take it for granted, and assuredly beleeve it, untill we find his expresse word under his own hand-writing for it. And lest any should busie themselves unprofitably, and misspend precious time about seeking for some texts and parcels of Scripture to prove such a matter, we shall give them a sufficient *Item* to save them that labour, and that is this: That unlesse the Scriptures which they

they bring for the honouring of Images, be farre more plain, peremptory, and abundant then any that can be brought for the honouring of men (as Parents, Princes, Masters, &c.) they must not be admitted. And the reason of this our *Item* and *Caveat* is this; Because men being reasonable and understanding creatures, and such as are able to improve the honours that are done unto them, unto the honour and glory of the Lord; it is a thing not incredible unto flesh and bloud, that V.

V. ſome degrees & kinds of honour ſhould be done to them: and therefore a few words from the mouth of God, or under his hand-writing, might be ſufficient for ſuch a purpoſe: But now for Images, wch are moſt palpably void of all underſtanding, and utterly unable to improve the honour that is done unto them. unto the Lords finall advantage; it muſt needs be a thing moſt incredible unto fleſh and bloud, and contrary to all the rules of reaſon, that any honour ſhould be done unto them:

them: And therefore, unleſſe we have moſt peremptory charge from God ſo to do, and that farre more abundantly then ever we had for the honouring of men, it muſt not be done. But ſo farre is the Scripture from ſuch ſuperabundance of charge for the honouring of Images, as that whereas it every-where (and moſt expreſſely in the Commandments) teacheth the honouring of men (as Parents, Maſters, Kings, &c.) it ſcarce once affordeth any ſhadow of appointment for the honour- V.

V. nouring of Images: And therefore we may ſecurely conclude, That the Lord did never appoint any jote or ſcrat or ſcruple of honour to be done unto them. And ſo our Demonſtration againſt the doing of Civil honour unto Images, is abundant and complete: The force whereof by the ſtrings of art may thus be contrived;

That kind of honour which the owner of all honour did never appoint us to give unto Images, muſt not be given unto Images:

But

But the Civil honour is such a kind of honour as the owner of all honour did never appoint us to give unto Images: V.

Therefore the Civil honour must not be given unto Images.

But because every capacitie is not apt to be fastned upon by Demonstrations, nor readie enough to gather negatives from the want of affirmatives (though in all kind of grants and conveyances betwixt man and man, the want of an affirmative is negative sufficient) it hath therefore

V. fore ſeemed good unto the indulgence of God, to declare his mind in this point to be expreſſely negative: & that not onely in general, when he forbiddeth the worſhipping of any thing *which he hath*
Deut.17.3 *not commanded*; and elſewhere where he ſaith,
Iſa.42.8. *My glory will I not give to another, neither my praiſe to graven Images:* but alſo moſt eſpecially, and with his own mouth from heaven, when he ſaith, *Thou ſhalt not bowe down to them nor worſhip them*; there being no kind of honour, whether actuall

all or intentionall, reall or perſonall, corporall or ſpirituall, naturall or morall, domeſtick or civil, divine or humane, but may eaſily be found moſt palpably forbidden in that ſhort clauſe. Yea, what kind of honour can be imagined but may be found denied unto Images in the firſt half of that clauſe, *Thou ſhalt not bowe down unto them?* For all honour being *teſtimonium excellentiæ*, and attributing ſome degree of excellencie to the perſon unto whom it is given; it muſt needs be, that whoſoe- V.

V. ſoever giveth honour, doth withall perform ſome degree of *bowing down:* the attributing of excellencie of neceſſitie implying ſome bending, ſtouping, and ſubmiſſion, of the mind at leaſt. For though ſome degrees of *bowing down* do not proceed ſo farre as to be viſible and outward, yet may they be true and reall bowings down nevertheleſſe: Even as well as there be many kinds of knees which are not bodily and viſible (as the knees of Spirits, Hearts, and Angels) and yet are true

true and reall knees even by the judgement of the Scripture. Secondly, admit there were some kinds of honour which did not imply a *bowing down* (at least in the judgment of such weak ones as know no bowing down but that which is outward and visible) yet when the Commandment addeth further, *Neither shalt thou worship them*, what could be said more toward the barring them all possible honour whatsoever? Thirdly, in our English style, the title *Worshipfull* is more common V.

V. mon then the title *Honourable*, and inferiour thereunto: And therefore the things which must not be worshipped, much lesse may be honoured. Fourthly, if all honour include either *a bowing down* or *a doing worship*, then much more must the Civil honour be found so to do: it being a necessary condition in the Civil honour, That it be not onely a true and reall honour, but also that it be an outward and visible honour; for else it cannot serve to distinguish one person from another,

as

as the intent of Civil honour is to do. Fifthly, if by *Civil honour* we mean thoſe kinds of honour which paſſe betwixt man and man; ſo we ſhall both bowe down to Images and worſhip them alſo, if we give them Civil honour in that ſenſe: For unto men we uſually bowe down, and term them *Worſhipfull*, *Honourable*, *Excellent*, *Majeſticall*, &c. Yea, Proſtration and Adoration (*Nam civilis eſt adoratio, quis neſcit?*) have been eſteemed allowable unto men. Sixthly, if by *Civil honour* V.

Andrews, Reſp. ad Bellarm. Apol. 8.

V. *nour* we mean thoſe kinds of honour which are due to the Civil body and the heads thereof, ſo the Civil honour ſhall contain a principall kind of honour. For if Parents and Maſters, which are but members of the Civil bodie, muſt be honoured with fear and trembling and ſingleneſſe of heart; then much more muſt the Civil body it ſelf, or ſuch as repreſent the ſame, be ſo honoured. Again, if by *Civil honour* we mean onely ſuch forms of honour as by locall and civil conſtitutions do paſſe for

for acknowledgements of honour; such as peradventure the uncovering of the head may be esteemed: (for the uncovering of the head is not in all nations, and from the women-kind in no nation, esteemed as a doing of honour) yet we must know, that when once any ceremonie is admitted for a form of honour, and is habituated thereunto, it must be esteemed as a Civil *knee*; and the doing so much unto an Image, must be judged a *bowing down thereunto*, and that of the no- V.

V. nobler kind of knee. Finally, they that ſet forth the Civil honour by the term of *dulia*, with telling us that it is no Idolatry, unleſſe *latria* be given unto Images; they do but give us exchange of words, Greek and forrein terms for familiar and modern; that ſo the truth being obſcured and puddled by the means, their Idoles may the better give us the ſlip. For the word *dulia* ſignifying *ſervice*, & all ſervice implying a bowing down; it is plain, that the giving ſo much unto Images,

is

is a palpable bowing down unto them. Secondly, the word *latria* signifying onely such a kind of service as consisteth in *famulation* and *attendance*, which is the most easie and liberall kind of service; it is plain, that if the giving so much unto Images be granted to be against the Commandment, then the giving so much as *dulia* is apt to signifie, is much more against the Commandment. Thirdly, it is manifest in the Greek text, that *dulia* and *latria* are ordinarily used as words V.

V. words of one and the ſame ſignification; and that *latria* is uſually given unto men, and *dulia* as uſually unto God. So as well might B. Jewel compare this diſtinction to that of the Phyſicians wife: Who when (belike) ſhe had mainteined that pepper was cold, and thereupon was oppoſed by ſome of the wives that it was hot enough in the mouth: ſhe ſalved the matter with this diſtinction, That though it was hot in *working*, yet it might be cold in *operation*; and ſo with her learned.

Repl. art. 14.

ed distinction put all the women to a stamme, and with a strong hand carried the cause : And so we may well think, that when this Image-worshipping (or Image-honouring) was first commended unto the world, and withall was opposed by those that were faithfull unto the Commandment ; the maintainers of it, partly being too great and too head-strong to mend their errour, and partly not being impudent enough to deny the Commandment , and partly (finally) not being V.

V. allowed to work otherwiſe then by argument, at length drew forth theſe diſtinctions, That it was but a *Civil* honour and not the *Divine*, onely *dulia* & not *latria*, which they allowed unto Images: And ſo by the means of ſuch new and ſtrange terms they put many of their oppoſers to a ſtam; eſpecially ſuch as more loved the peace of the world then the peace of conſcience, or thought it an imputation to their learning, not to underſtand Greek & far-fetcht diſtinctions, though never

ver ſo ſenſeleſſe and impertinent. But when at length it grew moſt manifeſt, that through the gap of theſe diſtinctions the Commandment of God was not onely notoriouſly incroched upon, but alſo in a manner trodden under foot; it was time for the ſervants of God to ſtand in the gap, and to reſiſt ſuch incrochers to the face. And for this cauſe, we for our part have taken the more pains about the ſtubbing up theſe diſtinctions; wch hitherto have been the ſpeciall Ivy-tods where V.

VI. theſe Images have a long time harboured themſelves and bred their paddocks in; and whereunto, when at any time they have been cloſely purſued, they have uſed to betake themſelves, as their onely ſanctuary and refuge: which after they ſhall be once finally put by, they ſhall be plainly diſcovered to be ſtarknaked ſtocks and blocks, and not onely unworthy of any honour, but alſo moſt worthy to be thrown into the fire.

The 6. Argument anſwered.

The ſixth allegation is this; *That Images are profita-*

fitable for many good and holy uſes. Whereunto we anſwer, That Satan alſo may be found profitable for many good uſes; for he is able *to change himſelf into an angel of light:* and yet the children of God muſt have nothing to do with him. As alſo they that *compaſſed ſea and land to make a proſelyte*, no doubt were commendable for induſtry and many good parts: and yet their diſciples were farre the worſe for them. And the falſe Steward which was thruſt out of his Lords houſe for doing

VI.

2. Cor. 11. 14.

Matth. 23. 15.

Luke 16.

VI. unjuſtly, was notwithſtanding acknowledged able to do wittily and *wiſely*. Yea, mere naturall men have been wiſer then to be taken with this kind of argument: witneſſe thoſe Lacedemonians, which would not ſuffer the Poet Archilochus to be read in their ſchools (though they acknowledged him to excell for wit and poetrie) *nè plus moribus noceret quàm ingeniis prodeſſet.* Yea, the principall advancers of Images (the Church of Rome) will not admit of this kind of argu-

Valer. Max. lib. 6. cap. 3.

argument in their behalf: VI.
For though they acknowledge the Scriptures to be both profitable and divine, yet will they not ſuffer thereupon that the Scriptures ſhould be publiſhed: And yet the profitableneſſe of the Scripture is incomparably more (were it not impiety to make ſuch compariſons) then the profitableneſſe of Images: and the danger incomparably leſſe; every child and innocent being in danger to take harm by Images; whereas none but the perverſely minded are in

VI. danger to take harm by the ſincere, milken, divine, and grace-miniſtring Scriptures. Secondly, there being ſuch a proneneſſe in the heart of man to ſinne by Images, even to the making gods of them, or the worſhipping them; it had need be ſome great weight of profit (no leſſe peradventure then the weight of neceſſity) that may make the uſe of them be eſteemed ſo much as profitable. For though a man may catch fiſh with a golden hook, yet who will judge it a pro-

profitable course to fish with a golden hook? the losse of one golden hook being more then an hundred catchings will countervail. Yea, *better it were,* saith our Homilie, *that the arts of painting, plaistering, carving, graving, and founding had never been found nor used, then one of them whose souls in the sight of God are so precious, should by occasion of Image or picture perish and be lost.* Thirdly, admit we could never so securely and without danger make profitable uses of Images: Yet if the Lord VI. Rom. 2. hom. 2. p. 3.

VI. our God be a Jealous God, and ſo profeſſeth himſelf to be; it concerneth us firſt to be well aſſured whether the Jealouſie of God be not likely to be offended with our converſing with ſuch kind of things. For the jealous husband is not content with this, That his wife is a profitable wife, and a thriftie wife, and a chaſt wife, unleſſe ſhe alſo refraineth the company of the man which her husband hath profeſſed his jealouſie againſt: for the husband that is not jealous, will

ex-

expect ſo much at his wives hand, that ſhe be both profitable and chaſt alſo: And therefore the jealous husband (and conſequently the Jealous God) muſt be further gratified then ſo. Fourthly, if it be found that the Lord is not onely a Jealous God, but alſo eſpecially Jealous againſt Images; then the profit which may (though lawfully) be made of Images, not onely ſhould be of no force with us to admit of them, but ſhould rather be of force with us to abandon them. VI.

For

VI. For as a ſubject whoſe Prince holdeth him in jealouſie concerning his Crown, the more good parts he hath, and the more popular he is, the more haſtie ought the true ſubjects be to ſuppreſſe him or abaſe him, rather then to make any ſpecial reckoning of him: So alſo theſe Images, if once it be found by them that the Lord ſtandeth in Jealouſie of them concerning his Honour and Throne, the more profitable and plauſible things they are ſuppoſed to be, the more ſpeedie ought the

the ſervants of God be to deface them, rather then for their ſuppoſed uſefulneſſe to regard or indure them. VII.

The ſeventh allegation is this; *That Images are ſpeciall good to give inſtruction.* Whereunto we anſwer, That there is nothing in all the world ſo ſilly or ſo barren but that ſome kernels of inſtruction may be picked therefrom: *I went by the field of the ſlothfull,* ſaith Solomon, *and lo, nettles had covered the face thereof,* &c. — *I looked upon it, and received inſtruction.* The 7. Argument anſwered. *Prov.* 24. 30, 31, 32.

So

VII. So that a very nettle-buſh may prove a book of inſtruction to them that can turn ſuch kind of books : the wit of man being as apt to ſuck intellectuals out of every thing it lighteth upon, as the bee is able to contrive hony out of the very weeds. And ſo, no doubt, theſe Images may occaſion good meditations, and ſerve to put us in mind of things moſt excellent and divine ; even as the ſight of a ſtable or a manger may move us to think upon our Saviour, and the conſiderati-

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on of ſinne or Satan may incline us unto devotion and thanksgiving: But that Images are *ſpeciall good to give inſtruction*, (which is the queſtion) that we deny. For firſt, all the inſtruction which they afford is onely concerning matters of fact; namely, that ſuch a thing was done (or ſuppoſed to be done) or that ſuch a perſon or creature there was: but whether the fact, perſon, or creature, &c. was good or bad, whether to be imitated or avoided; and what were the cauſes, ends, ef- VII.

VII. effects, and conſequents of ſuch things (without which kind of knowledge there can be no edifying inſtruction) they cannot ſay. Secondly, as the inſtruction which Images afford is onely concerning matters of fact; ſo alſo do they not declare ſo much with any certaintie, but rather they make things more uncertain then they were: things coming within the compaſſe of fables and fictions after once the painters & carvers (which think they may lie by authority) have had a hand

hand in them. Thirdly, the inſtruction which they afford is onely ſuch as the outward eye is capable of: For neither the eare (which is the principall doore of inſtruction) nor any of the other ſenſes, are ſo much as capable of Image-inſtruction. Indeed there is ſome kind of knowledge (we may grant) which cannot ſo readily be had as by Images: as namely, what kind of countenance Peter, or Paul, or the dead had; or perſons farre remote have: But yet, as ſuch kind of knowledge VII.

can

VII. can have no certaintie in it (and what goodneſſe in knowledge without certaintie?) ſo alſo were it never ſo certain, what is the beholder the better for it? For is he able to make his countenance according? Or if he could, what ſhould he be the better? For a fool may reſemble a wiſe man in the outward countenance; a wicked man, a Saint; a peſant, a Prince; and yet remain wicked, baſe, and fooliſh nevertheleſſe. Fourthly, as the inſtruction which Images afford, is common, uncer-

certain, and ſuch as the outward eye onely is ſenſible of; ſo alſo for the moſt part it is ſuch as none can make any thing of but ſuch as knew the matter before. For as one that is dumbe, may perhaps with his becknings and noddings and putting out his finger do ſome common intelligence to ſuch as have wit enough to underſtand him: ſo theſe Images, if they meet with one that loveth to ſtand riddling and ſpelling ſomething out of a wall or a gay, like enough they may ſeem VII.

VII. seem to say something; but else (as our Homilie noteth out of Hierome) they do but *amaze and dull the understanding of the unlearned with their golden sentences and eloquence*, & so leave them. Fifthly, these Images do take up a great deal more roomth & breadth in the fansie and outward senses then needeth: For such, we know, is the agilitie of humane capacitie, as that it can upon the least sight of ordinary things (though it be but a rush about the finger, or the least scrole of letters

Tom. 2. hom. 2. p. 3.

ters upon a paper) be put in mind of things never ſo diſtant and important: ſo farre is it from needing cluſters of Images, or whole pourtraitures, to be put in mind of common things. Sixthly, theſe Images do fret and eat into the fanſie and outward ſenſes more deeply and indelibly then other courſes and means of inſtruction uſe to do. For as our table-books, the more deeply & hardly they be written upon, the ſooner they are attrited and worn away: ſo our fanſie and outward ſenſes, VII.

VII. ſenſes, the more deeply that notions be imprinted in them, the ſooner will their abraſitie, voydableneſſe, and receptivitie (which are the peculiar conditions of thoſe outward ſenſes) be diſtempered and confounded. Now, whereas voices, and letters, and other means of inſtruction (wch do not wrap up their notions in Images) do readily paſſe through theſe common ſenſes; and having preſented their matter to the inward ſenſes, preſently vaniſh away; theſe Images do not ſo: but

but being ſuch kind of things as the fanſie and outward ſenſes are apt to be tickled and pleaſed withall, they dally and play with them, and ſoke into them. And as idle travellers turn their innes into dwelling-houſes; ſo do theſe turn our table-books into paper-books, and make (in a manner) their final repoſe in thoſe faculties which are intended onely for paſſage and conveyance. Moreover, by reaſon of this over-deep inheſion of theſe Images in the fanſie and outward ſenſes, not one- VII.

VII. onely thoſe outward ſenſes are attrited, diſtempered and perverted by the means, but alſo the inward ſenſes are wronged and defrauded. For as our bodily meat, if it ſtick over-toughly in the ſtomach, our inward veins and appetites muſt remain ſo much the longer empty and unſerved; ſo likewiſe the nutriment of the mind (which is nothing but notions) the longer it is reteined in the outward ſenſes, the longer muſt our inward ſenſes remain jejune and without their ſuſtenance:

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It being a good reaſon which Seneca giveth, why he would have us well to *digeſt* our readings, Becauſe, ſaith he, *alioquin in memoriam ibunt, non in ingenium.* i.e. otherwiſe they will ſtuff the memory, but the wit and judgement they will augment little or nothing at all. Yea, finally, by ſuch tough cleaving of the notions unto the fanſie and outward ſenſes, the inward ſenſes ſhall not onely be delayed and defrauded, but alſo vitiated and infected. For the inward ſenſes having no- VII. *epiſt.* 84.

VII. thing to ſuſtein them but that which is conveyed unto them through the paſſages and conduits of the outward ſenſes, if thoſe outward ſenſes be ſo ingrained and dyed (or rather daubed over) with thoſe glaring and infective notions, how ſhall it be avoided, but that all the notions which paſſe through them will alſo taſt of the cask, and ſo feed the inward ſenſes with the like kind of glaring, groſſe, impure, fantaſticall, and in the end Idololatricall notions? So as this ſuppoſed moſt excel-

cellent property of Images, namely, for that they can ſo deeply imprint their notions in the memorie and outward ſenſes, may rather be eſteemed as a principall exception againſt them, and enough to make all thoſe that deſire to be divinely (or but intellectually) minded, to abandon them. VIII.

The eighth allegation is this; *That they are ſpeciall quickners of devotion.* Whereunto we anſwer; If the inſtruction which they afford, be ſo groſſe, common, uncertain, im- The 8. Argument anſwered.

VIII. pure, and dangerous as we have declared; how can the devotion be any better wch ariseth therefrom? For if we should suppose that without the means of foregoing instruction they are able to beget us with devotion, such a Suppose were a right-down making gods of them; it being the property of God onely; *illabi menti*, to touch immediately upon the soul without the means of some foregoing instruction preparing thereunto. Secondly, when at any time the Saints and servants

vants of God in their hymnes and ſongs did cite *all the works of God to bleſſe and praiſe the Lord*, yet never did they ſay, *O ye Images, bleſſe ye the Lord:* though Images, being apt to make as fair a ſhew as the beſt, if they had been thought ſuch ſpeciall quickners of devotion, how could they have been left out in thoſe generall muſters, where not ſo much as *Nights*, and *Darkneſſe*, and *Worms* are allowed to be abſent? Thirdly, the life and apple of true devotion conſiſting in nothing VIII.

VIII. so much as in the immediate fruition of God; it must needs be, that the things which are most apt to further our devotion unto God, should have most congruity with the nature and properties of God: But so have not Images; but are rather more discrepant from the nature and properties of God then any other kinds of things whatsoever. For while the Lord calleth one way, what do they but call another way? while the Lord calleth inwardly, they call outwardly: while the Lord

Lord calleth to the centre, they call to the circumference: while the Lord ſtandeth knocking at the doore of the heart, they ſtand rapping at the doore of the outward eye, and playing upon the ball thereof; whereat unleſſe they enter, their very life and being is at an end: Whereas the Lord, on the contrary, is ſo farre from entring at that kind of doore, as that when once he ſpake to his people face to face, the outward eye was not vouchſafed the leaſt glimpſe of his countenance, but a VIII.

VIII. perpetuall *memento* was given to the contrarie, that then they *saw no similitude*, but *onely heard a voice*. The Lord also usually *maketh darknesse his secret place, his pavilion round about him*; whereas these Images hate all darknesse no lesse then the gates of death. Yea, finally, not onely in their conditions, operations, and habitations, but also in their very natures what more contrary then God and Images? For whereas the Lord is altogether invisible; these Images are nothing else but visible:

Deut. 4. 12

Psal. 18. 11.

ble: Whereas the Lord is incomprehensible, these Images every childes eye can comprehend: As also, whereas the Lord is almighty; these Images are the most mightlesse things that are: The Lord again is all Spirit and life; but Images are worse then dead; for the dead were once alive: Finally, the Lord is all truth; but Images are all false and counterfeit: those being counted the most excellent Images which come neerest unto the life; and the nearer a thing cometh to VIII.

VIII. the life when it is moſt void of life (*mendacium quò veriſimilius eò nequius*) being ſo much the worſe. But very like it will be anſwered againſt all that we have hitherto ſaid, That though Images have no congruitie with the divine nature of God, yet well may they reſemble his humane nature, and ſo in that reſpect become ſo eſpecially operative unto devotion. Whereunto we anſwer; That if every living man upon earth doth incomparably more lively repreſent the humane nature

ture of God then any I- VIII.
mage possibly can, then how can any Image be so speciall good for such a purpose? Secondly, admit some picture could set forth the naturall countenance of our Saviour more peculiarly then the countenance of any living man ever did (though who can be certain of any such matter?) yet, we know, the vertue and efficacie of our Saviours incarnation did not consist in this, that he was a man of such or such a countenance; but onely in this, that he took mans

na-

VIII. nature upon him. Thirdly, the Scribes and Phariſees did well know his naturall countenance indeed; as alſo they that crucified him: and yet had they no more devotion toward him then they that moſt mortally hated him. Fourthly, S. Paul telling us, that *if we had known Chriſt after the fleſh, yet now muſt we know him ſo no more*; even ſo much might be of ſufficient force to put us beſide this groſſe conceit, That the picture of our Saviours naturall countenance is ſo ſpecially ope-

2. Cor. 5. 16.

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rative unto devotion. But (once more) very like it will be alledged, that the efficacie of such a picture doth not consist so much either in that it so representeth his humane nature, or in that it so lively expresseth his naturall countenance, as in this, that it setteth forth his death and sufferings: And such a kind of Image (called the *Crucifix*) hath been found by experience to be so powerfull unto devotion, as that many beholders have not been able to withhold from tears at the sight thereof. VIII.

VIII. of. Concerning which kind of Image, we desire to be endured a while, until we make somewhat a large answer. First therefore we demand who they are that such kind of Images do so work upon; are they beleevers, or are they unbeleevers? As for the unbeleevers, it is most like that they will rather despise him that so suffered, then be moved to regard him (much lesse to put confidence in him) thereupon: It being most likely in the eyes of flesh and bloud, that the person which so suffered was

was not so much as an innocent person: or if so; yet that he was rather some poore wretch that was not able to save himself from the fury of his enemies, then such an one as could with the least breath of his mouth have destroyed all his enemies; there being nothing in the picture to lead him unto any better constructions. Yea, if the unbeleeving beholder be a malicious Infidel, the picture may move him to insult over the God that so suffered, and to carry such Images about VIII.
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VIII. in his processions and triumphs; the better to please and magnifie his own false gods. But if they must be onely beleevers which shall be so edified by those kind of Images; yet if there be other courses nearer hand, which may more readily and abundantly put us in mind of those sufferings, then is not thy *Crucifix* so speciall good for such a purpose: which is the question. For that short Article of our Creed, *He was crucified, dead, and buried, descended into hell*; doth it not farre

farre more readily, plainly, certainly, abundantly, ſecurely, & wholeſomely ſet forth the ſufferings of our Saviour then the Image poſſibly can: Firſt, more readily it doth: in that every child can have the Article ready at his fingers end; whereas the Image, were it never ſo portable, cannot alwayes be at hand. Secondly, more plainly it doth: in that it expreſſely telleth us who it was that ſo ſuffered; whereas the Image doth onely preſent unto us a man faſt nailed to a croſſe, but who VIII.

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VIII. the man was, or whether he was so much as an innocent or a malefactour, it is not able to say. Thirdly, more certainly it doth: in that the Article is the voice of God and of the whole Church of God; whereas the Image is but the device of men, and of such kind of men as challenge a liberty to deceive. Fourthly, more abundantly it doth: in that it informeth us that he was both *crucified*, *dead* and *buried*, and withall *descended into hell*; whereas the Image doth onely declare his crucifying,

ing, and no more. Finally, more ſecurely and without indangering the beholder it doth: namely, for that it preſenteth all theſe ſufferings and undergoings onely to the eare; whereas the Image preſenting them to the outward eye, and withall ſtill remaining conſtantly in ſight without vaniſhing away, is apt to detein the fanſie of the beholder, and allure him to dwell upon it, and to imbrace, and perhaps to bemone it, and bedabble it with carnall tears, and to ſpeak unto it, and call upon VIII.

VIII. in his proceſſions and triumphs, the better to pleaſe and magnifie his own falſe gods. But if they muſt be onely beleevers which ſhall be ſo edified by thoſe kind of Images; yet if there be other courſes nearer hand, which may more readily and abundantly put us in mind of thoſe ſufferings, then is not thy *Crucifix* ſo ſpeciall good for ſuch a purpoſe: which is the queſtion. For that ſhort Article of our Creed, *He was crucified, dead, and buried, deſcended into hell*, doth it not farre

farre more readily, plainly, certainly, abundantly, ſecurely, & wholeſomely ſet forth the ſufferings of our Saviour then the Image poſſibly can? First, more readily it doth: in that every child can have the Article ready at his fingers end; whereas the Image, were it never ſo portable, cannot alwayes be at hand. Secondly, more plainly it doth: in that it expreſſely telleth us who it was that ſo ſuffered; whereas the Image doth onely preſent unto us a man faſt nailed to a croſſe, but who VIII.

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VIII. on it, and, Pygmalion-wiſe, to wiſh it alive, and in the end to bowe down unto it and worſhip it, and make a perfect Idole of it: For what more apt to become an Idole then ſuch an Image as is ſuppoſed to be a ſpeciall Image of our God, and from whence (as it were from a pap) men are appointed and wonted to ſuck their daily devotions! Moreover, as theſe kind of Images can adde nothing to the knowledge of the weakeſt beleevers concerning the ſufferings of our Saviour; ſo do they

they alſo greatly diſho- VIII.
nour, profane and vilifie thoſe infinite and unexpreſſable ſufferings of our Saviour: namely in this; in that they make no more of them then may be made of the ſufferings of mortall men. For all they that at any time ſuffered the like death of the croſſe, if they had been pictured as they hung in their agonies and torments, would they not have been more dolefull ſpectacles then any *Crucifix* did ever repreſent! The more wicked alſo the perſon is that ſo ſuffereth,

VIII. fereth, the more diſmall and wofull the outward appearance of his pains being likely to be. Yea, not onely the moſt precious ſufferings of our Saviour are profaned and infinitely vilified by ſuch kind of vulgar and common expreſſions, but alſo his majeſty and perſon is plainly belied and blaſphemed by the means: namely in this; that his perſon is expoſed to the view of the world as hanging actually dead upon a croſſe and double gibbet, whereas he now actually is and for ever ſhall

ſhall be ſitting at the right hand of God in the ſtate of eternall glory. And ſhall then ſuch kind of Images not onely be made of him, but alſo be commended unto his ſervants as the ſpeciall motives unto devotion? Or ſhall the tears which (belike) do flow from the beholders of ſuch Images, be eſteemed ſuch undoubted arguments of ſuch devotions? As if there were not falſe tears, as well as true tears; blind and ſuperſtitious devotion, as well as that which is ſound and good! For if the VIII.

VIII. the Heathen when they were at their ſuperſtitions, could *mutuum ſtuporem alere*, ſtupifie and amaze one another to ſee *linteatum ſenem mediâ lucernam die præferentem*; and ſuch like authorized and ſenſeleſſe lies: can we make queſtion, but that hypocrites alſo in the Church of God will be as active to caſt themſelves into the like fits & pangs of devotion, and that even to the expreſſion of tears! Or, at the beſt, is it not very like that ſuch kind of tears have no better originall then

Seneca, De vita beata, 27.

then the tears of thoſe women had which ſo lamented when they ſaw our Saviour go to his ſuffering: which if our Saviour ſo rejected, when he bade them *not weep for him but weep for themſelves*; is it likely that he will be any better pleaſed with thy like kind of tears which now alſo moſt unſeaſonably (he being now paſt all poſſibilitie of ſuffering) thou bemoneſt him withall, and that at the motion of an Image? But if thou haſt a deſire, O man, to preſent thy God with a VIII.

Luke 23. 28.

VIII. drink-offering of acceptable tears indeed; follow that counſel which he gave thoſe women, and weep not for him, but weep for thy ſelf. And if thou haſt a deſire to weep for thy ſelf, enter into thy ſelf, and behold thy ſinne; for thy ſinne is the onely fountain-head of acceptable tears. And within thee thou mayeſt moſt lively behold thy ſinne flouriſhing in all the quarters and regiments of thy whole man: yea, if thou doſt but deſcend into the cellars of thine own hard heart,

heart, thou mayeſt ſee how from under the flint-ſtone thereof thy ſinne bubbleth up, and fometh out, and playeth forth, and ſtreameth along continually: So as, if thou haſt a deſire to weep rivers of tears for ſinne, there thou ſhalt find continuall materialls for the purpoſe. And in compariſon of this courſe, thy going to thine Image to help thee to weep for thy ſinne, is a plain going about the buſh, and all one as if thou ſhouldeſt go to thy Phyſicians picture to move thee to lament VIII.

VIII. thy ſurfeting and drunkenneſſe, when-as thou haſt a burning ague gnawing upon thee, which is the naturall daughter, ſcourge and monitour of that thy ſurfeting and drunkenneſſe. We conclude therefore, That as no kind of Images are ſpecially good (if any way good) for inſtruction and devotion; ſo thoſe kind of Images which intend to make expreſſions of God, our Saviour, &c. (which kind of Images *Tom. 2. h. 2. p. 3.* our Homilie judgeth to be moſt dangerous) are more like to bring us into the

the pits of perdition then unto the ſprings of devotion; and to plunge us in the lakes of Idoles, then to further us unto the fruition of the inviſible God; Whoſe *coming*, we know, *is not with obſervation*, or with a *Lo here, and, Lo there*; Look this way, and, Look that way; Look upon this Image, or look upon that: For behold, O man, thy God is within thee, and within thee he muſt be found: as alſo the devotions which he meaneth to be enterteined withall, muſt be kindled within thee: VIII. *Luke* 17. 20, 21.

VIII. For within thee there is a flint-ſtone, even thy heart, which being often attrited upon with the ſteel of Gods word, the tinder of Chriſt crucified will foſter the ſparklings thereof, untill the breath of his Spirit ſhall have lighted thee a candle therewith; and then thou ſhalt ſoon be able to kindle ſuch a fire in thy inner man, as the almighty God (whom the heavens cannot contein) will condeſcend unto, ſit with thee at, and ſup with thee by; and finally, preferre before all the flaſhes and wild-

wild-fire-works of mortall mans deviſing whatſoever. VIII.

And now, Chriſtian Reader, you have as much as we promiſed in the beginning; namely, our Anſwers unto thoſe Allegations in the behalf of Images which we then ſpecified. There be other arguments alſo which uſe to be made in their behalf, which deſerve to be no leſſe excepted againſt, and which we hope our ſelves to find a time to do; our Title, *Toward the vindication of the Second Commandment*, keeping alwayes

VIII. wayes our doore open for ſuch additions. Theſe Anſwers which we have premiſed, we take to be both ſound & ſafe, and agreeable with the Church of England; as alſo we are perſwaded that the almighty God will be pleaſed with the publication thereof: And therefore we commend the peruſal of them unto ſuch as have authority in that kind of buſineſſe. And ſo we finally commend them, & our ſelves, and every indifferent Reader unto the grace of God. 6 MA 50

FINIS.

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